

Pock *Clark*

THE

Churchman's Monthly Magazine.

[Vol. III.]

JULY, 1806.

[No. 7.]

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THAT WHICH IS OF GOD WE DEFEND TO THE UTTERMOST OF THAT
WHICH HE HATH GIVEN: THAT WHICH IS OTHERWISE, LET IT WITHER
EVEN IN THE ROOT FROM WHENCE IT HATH SPRUNG.—HOOKER.

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Churchman's Magazine.

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REFLECTIONS FOR JULY.

THE burning heat of summer has now gained its full power. The earth is parched and dry. The grass withers. *The flower thereof falleth away*; and every vegetable of the field is losing its verdure; it droops and dies. The rills have ceased to flow, and streams of broader current scarce trickle along their beds. A brazen sky above, and barren sand beneath, seem almost to foreclose from the husbandman every hope of a latter crop. His fields are becoming a waste, a desert void of herbage. But amid this dreary prospect, the soul in which piety dwells, will not despair; for God who made, and sustains all things, still reigns; of his kingdom there shall be no end. He gives and he withholds, as seems good to his wisdom. If he but open his hand, the rain shall again pour down, and the clouds shall yield their treasures. When the heavens grow black with clouds portending storm, they shall no more, as of late, vanish into thin air, disappointing our hopes, and rendering the prospect still more dreary. Bearing this in mind, true piety looks steadfastly unto God, and relies upon his wisdom and goodness, amid the threatened scarceness and dearth upon the land.

He himself tells us that he maketh a fruitful land barren, *for the wickedness of them that dwell therein*. Let each one remember this, and examine well his own ways; let him search and look, by what sin and iniquity he is contributing to the threatened general calamity; let him purge himself by repentance; let him turn unto God with all his heart, and call upon the mercy of our God, that he may abundantly pardon the sin of his people. It becomes us not to point the judgments of God to one or another prevailing sin; but when we see the evil, which we know to be immediately from the hand of God, we are warranted in thinking and saying it is for some sin that prevails, for some neglect of duty, or some direct violation of God's righteous laws. And here may we not expostulate and ask, is it not for ingratitude towards God, and insensibility for his favours? May we not say as of Jeshurun of old, we have *waxen fat and kicked*. For years past the earth hath yielded her fruits in abundance; there hath been enough and to spare. There hath been no crying, and no *complaining in our streets*. Have we not forgotten God, from

Whom this abundance came? Have we not said, *mine own arm hath gotten me all this wealth?* Have not our goods been hoarded from a love of possessing, or squandered on our lusts and pleasures? Is it not too true, that the sound of the viol and harp have been heard in our feasts, *but God hath not been in all our thoughts?* Is there not too much unconcern visible in the conduct of almost all, about the operations of God's hand? Do we not think and act as though we believed there were no God ruling over the affairs of men? And have we not now reason to think he is about bringing us to our senses, and making us see and feel that we cannot live without him? That the earth will not bring forth her fruits without his licence, that we may sow and plant, but vain will be our toil if he withholds the rain of heaven?

However severe may be the natural drouth, by which the earth is parched and made barren, we have reason to fear that a much greater spiritual drouth prevails. If this be not the case, why is there so much deadness to things of a spiritual nature? Why so much concern for things present, and so little for those of eternity? Why so little devotion even in the house of God, and so much heedless frivolity, or utter inattention to the business we come about? If there be not a spiritual drouth, why is it that so few, comparatively speaking, manifest any zeal for religion, any serious concern for the honour of God, and the prosperity of Zion? Why is it that so few give themselves any serious concern or trouble to acquire, or disseminate religious knowledge? Why is religion so little the subject of their conversation, or in their thoughts? Why, in short, is it that so many seem altogether to forget that in God they live, and move, and have their being; and that of course it becomes them to live in the daily habit of expressing their dependence, by acts of worship, in the exercises of piety, and soberness of manners and conversation.

If this coldness and indifference to religion, this want of vital piety and holiness, which should be displayed in our conversation, be not the cause why God is inflicting his judgments upon the land, in cutting off the fruits of the earth, it is at least a great fault with many, which needs reforming. And let it be remarked, how utterly unworthy it is of a reasonable being to live unmindful of the God that made him, that daily sustains him in life, and shall finally bring him to a strict account for the use he has made of his opportunities. Be then awakened, ye sons of men, ye perishing mortals, to a sense of that power on which you depend for life, and breath, and all things. While the favour of God's countenance is withdrawn, and the very land mourneth, you can but see and feel your need of his power to sustain your feeble natures. Why then will you live unmindful of him? If he should put a stop to the calamity that seems so much to threaten; if before you read this he should open his hand and pour down the rain in abundance; why will you forget your sense of what you now need, and fall into ingratitude! The elements will be still in his power: He may command, and the heavens shall be shut, for *three yeare and six months*, as once they were in Israel. If such should be his high will, who may abide the calamity of that day? But

we know that *his arm is not shortened that it cannot save, nor his ear heavy that it cannot hear.* He will still listen to the devout prayers of his humble servants. Let then such cry unto him, and say, *share thy people, O Lord, and give not thine heritage to reproach.* Let them take occasion from the present dreary prospect of worldly good, to strengthen their faith, to increase their piety, and learn submission to God's will. Being thus rooted deep and strong in the Lord, they will grow and flourish, and bring forth more abundantly the fruits of godliness: They will stand, like the oak, drawing nourishment from a deeper source than the parched surface of the ground: Like the oak which loses not its verdure, nor abates of its growth, while feebler plants around are drooping and withering, they will lift up their heads and rejoice. Though the calamity should increase, even until *the flocks should be cut off from the fold, and there should be no herd in the stall, yet will they joy in God, they will rejoice in the God of their salvation.* What a refuge from evil; what a retreat from care and anxiety about present things, is true and undissembled piety! A possession worth worlds, is that intimate practical sense of God's presence, in which piety consists. It will convert a barren desert into a smiling garden. Considering God as every where present in the natural world, and the doer of whatsoever is done; it must of course be right; it must be good. Real piety hesitates not at these truths; they are thoroughly believed, and present temporary calamity is quietly endured; it is submitted unto without corroding anxiety, murmuring, and complaint.

I cannot dismiss this subject, without adding a thought or two more, which seem naturally to arise. We cannot well survey the fields, late so green, without being reminded of the Apostle's pertinent comparison, *All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.* The parching winds have long blown over the fields, and the burning sun has poured down his rays; their verdure is gone; the herbage is dry and lifeless. So is it with man when overtaken by sorrow and affliction; when pain and sickness seize upon his perishing constitution; his beauty departs; his strength and activity flee away; he droops and dies. Such is our lot; and of this we now behold a lively emblem in the parched fields. Go then and learn wisdom from the passing scene; learn to be mindful of thy own mortality; of the coming hour of affliction which none may escape, however high they may now stand; that hour which shall cause their beauty to fade, and their strength to fail.

On the other hand, let the husbandman, gratefully rejoice in God, that his early crops have yielded abundance; that there is no want of bread, the staff of life. Let him remember that God is the same God he ever was, *in the midst of judgment remembering mercy.* Let him call to mind all his former mercies, and still rely on his power and goodness; still go on to cultivate the earth, to do his part, and resign the issue to God, who reigneth over all; and who yet can make the hills and vallies stand so thick with corn that, *they shall laugh and sing; who yet before the season close, can cause the grass to grow for cattle, and herbs for the service of man.* If he say the word

the heavens shall open and drop down the gentle rain, that the face of nature again may smile. In him rejoice, for his ways are everlasting. To him look, all ye ends of the earth, for he is nigh unto every one. The great deep praiseth him: *The earth and all that therein is; sun and moon, and all the stars of the firmament; fire and hail, clouds and vapours; stormy wind and tempests, fulfilling his word.* Then, who art thou, O man, that thou shouldest be silent?

MR. KEWLEY'S CONVENTION SERMON.

[Concluded from page 232.]

IT is our lot, my brethren, to be called to the exercise of the Ministry in an age of spiritual disorder. At no time, probably, were the two extremes of lukewarmness and enthusiasm (taking this latter word in its bad sense) more prevalent than at present; therefore, we at this time are peculiarly obliged to guard against them. The former tends to the utter and speedy destruction of religion—and the latter, by the introduction of false principles, will infallibly (if it continues to prevail) bring about the same end.

A disbelief of the fundamental points of our faith, ignorance of the essential doctrines of Christianity, and of the nature and constitution of the Christian Church, with a desire to reduce every thing in religion to a level with the human understanding, are among the causes which produce this evil of lukewarmness in many persons: In others it is produced and confirmed by a life of dissipation: and it is also often a fruit of riches and luxury. It is an evil which presses on us, my reverend brethren; an evil we must combat, and endeavour to banish from our own hearts, and as far as possible from our cures, ere we can expect to see the prosperity of our portion in Zion; for the heart that is not warmed by devotion, and which will not be roused to the consideration of religious truths, must necessarily sink lower and lower. Every exercise of piety will be wearisome to it, and every remaining sense of religion soon be effaced from it.

And as on the one hand, we are to oppose the evil of lukewarmness; so on the other, we have need to stand prepared to defend our holy religion from the opposite extreme of enthusiasm.

It may be said that there is not the smallest danger to be apprehended from enthusiasm in our Church, and I am ready to acknowledge that there is not much danger to be apprehended from this source, as far as I am enabled to judge, within the pale of our Church; but that the Church is in no danger from the exertions of enthusiasts without, is what I cannot acknowledge; for enthusiasm has bereaved her of thousands of her children, and is even now daily leading numbers of them astray into the destructive paths of heresy and schism. Various are the shapes and appearances of this enthusiasm which is alluded to, but none operates more to the prejudice of genuine religion, than that self-sufficient spirit which refuses submission to regularly constituted order, and places the conceits of fancy and caprice on a level with the institutions of Christ, and true and undoubted inspiration; and which produces, not the fruit of pre-

serving the unity of the spirit in the bond of peace and righteousness of life, but endless schisms, new communions, new modes of worship, and new ministerial offices, in opposition to such as are established by competent authority.

To repel the dangers arising from lukewarmness and enthusiasm, I can recommend no better means than for us all to unite, and put in practice the direction of St. Paul to Timothy—*Take heed unto thyself and to thy doctrine.* For thus, proving to all around us that we are faithful as Christians, and zealous as Ministers, men will be more ready to account of us as the ministers of Christ, and *stewards of the mysteries of God*; and respecting us truly as such, will be the better disposed to receive and practice the instructions we give them. Let us then, my reverend brethren, set ourselves in earnest to the work, and exercise an holy zeal in order to stop the progress of these fatal evils.

To this purpose, let us first attend to ourselves; for nothing, my reverend brethren, gives an infidel or crafty zealot so much advantage against the Church, as being able to mark the foibles of her clergy. They pass by those exemplary divines who adorn their profession by their lives as well as their talents, and eagerly fasten on him whose conduct has the least tendency to bring a stain upon his holy calling. And, I conceive, it is not rash to say, that such a man does much more injury to the cause of our holy religion, than the labours of many pious clergymen will do good; especially in an age so captious and unsettled as the present. If the flock be disposed to quit the fold, and run after the voice of any one in the garb of a shepherd, who professes a great and glowing zeal for their welfare, like the false Apostles St. Paul speaks of, who opposed his ministry; what advantage doth such an intruder possess, when he can add to his own pretended solicitude for them, the shameful indifference and unpastoral conduct of their shepherd!

Some such characters it is to be feared may be found; and it is a great cause of grief to think that there should exist an unfaithful, unfruitful, sensual, worldly minded minister of religion. Our blessed Lord informs us that *offences*, i. e. hindrances and impediments to religion, *must needs come*; but *woe*, saith he, *to that man by whom the offence cometh*. How dreadfully accumulated then must that woe be, when the object of it is found in the service of the sanctuary, and placed as a guard to protect the altars of God. Alas! what must be the feelings of that unworthy minister of Christ, and *steward of the mysteries of God*, whose conscience tells him he is guilty of such offences!

Yes, my reverend brethren, the minister who expects to be esteemed as such, and who hopes to make a proper impression on the hearts of his hearers, must shew by his conduct that he is himself deeply impressed with the truth and importance of those doctrines he delivers. If he has not a sincere faith, an unaffected sensibility of his own spiritual wants, a steady reliance on the sufficiency of God's grace, and an humble dependence on his mercies; and unless his life be led in correspondence with these principles, he will in vain endeavour to infuse them into the minds of others. He will

have no right to expect the blessing pronounced by the Apostle on him who converteth the sinner from the error of his way, and turneth many unto righteousness.

Let us then take heed unto ourselves, and endeavour to be as lights in a crooked and perverse generation; not only directing men in the right path, but going before them as practical guides, saying, “*This is the way, walk ye in it, as ye have us for an example.*”

Let us, also, my reverend brethren, take heed to our doctrine.

This is a subject on which I shall not dwell, as I cannot suppose that my reverend brethren need any instruction thereon, in my power to give; yet I will make one remark—The accusation has been urged against us, that the pulpit and the reading desk are too frequently at variance. I sincerely hope the reproach is unjust; yet we should certainly guard against deserving it; for it has been made, not indeed, perhaps, in these express words, but in others, no less injurious to the cause of that religion we profess. It is asserted sometimes by the enemies of our Church, that we do not preach the gospel of Christ. In our devotions we profess to be what the scriptures constantly declare us to be, *sinners, who have no health in ourselves*; and who can only obtain the divine favour through the merits and mediation of Jesus Christ. Our preaching, therefore, ought never to contradict our prayers, but to be in strict conformity to them; and while we have the principles of the doctrine of Christ so plainly set before us in our liturgy and articles, we need only take care that our instructions are agreeable to them, and we may be assured, that however our enemies may accuse us of not preaching the gospel, we shall be acquitted from the charge by our Chief Bishop and Pastor, the Lord and Saviour Jesus Christ.

In fine, the best defence we can make against the enemies of our Church and profession, and the most effectual reproof we can give to the usurpers of our office, is to guard our character by an ever increasing piety, an unadulterated faith, and an extensive charity; and of this charity, countenancing and flattering error is no part. Let us be uniformly exact in every part of our duty—firm and constant in our belief of those heavenly doctrines which the spirit of God has dictated, and exemplary in all our conduct. Let ambition, pride and avarice be far from us, and though it be lawful for us, as well as others, to desire the comforts and conveniences of life, let us convince mankind that our chief object is to advance the gospel, and promote its influence on the hearts of men. Let us all seek to be, above all things, enriched with the gifts of the spirit, with primitive piety, and with simplicity of heart; that we may make daily progress in the great work and labour of love, which we have entrusted to us.

Would we all thus act, our Church would soon regain her original splendour—we should have the heart-felt joy of reflecting, that we were forming the minds of our hearers *to the measure of the stature of the fulness of Christ*, so that when we should be called to give an account of our stewardship, we should be enabled to do it, with an assurance of receiving the blessing and approbation of our Divine Lord and Master.

And, my respected brethren of the laity, let us request you to strengthen our hands, by shewing that you are truly interested in the cause of religion. It should be the object of the leading members of our Church, by example and precept, to attach their less informed brethren to its constitution, worship, doctrine, and ministry; and to induce them to be firm and constant in their attendance on the ordinances and worship of the sanctuary.

The strict and conscientious performance of Christian duties, by the leading members of our Church, could not fail of quickly producing the happiest effects on the whole body of the Church; and in my mind, it is vain for us to expect to see that portion of the Lord's vineyard prosper in our hands, which he has committed to our care, till our lives and our professions, our doctrines and our conduct, correspond.

To conclude—By the Providence of God we are this day assembled to consult upon the proper measures to be taken, for the furtherance of the holy cause we have in hand. May God vouchsafe to bless us: In all our proceedings may we preserve a single eye to his glory; and may our councils issue in such measures as will be productive of unity, peace, and concord, among ourselves; and the promotion of true and genuine piety in the hearts of all orders in our Church. To this end let us address the everlasting and ever blessed God, in that form of words adopted by the supreme ecclesiastical authority :

LET US PRAY.

“ ALMIGHTY and everlasting God, who, by thy Holy Spirit, didst preside in the council of the blessed Apostles, and hast promised through thy Son, Jesus Christ, to be with thy Church to the end of the world, we beseech thee to be present with the council of thy Church here assembled in thy name and presence: save them from all error, ignorance, pride, and prejudice; and of thy great mercy, vouchsafe, we beseech thee, so to direct, sanctify, and govern us, in our present work, by the mighty power of the Holy Ghost, that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, satan, and death; till at length the whole of the dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour.—AMEN.

SKETCH OF THE LIFE AND CHARACTER OF
DOCTOR HAMMOND.

THIS most learned and pious divine was the youngest son of Dr. John Hammond, physician to Henry Prince of Wales, and was born at Chertsey in Surry, August 18, 1605; and so great was the esteem which that excellent prince had for the doctor, that he stood godfather to his son, and gave him his Christian name. By his mother's side he was descended from the learned Dr. Alexander Nowel, Dean of St. Paul's. He made so rapid a progress in the rudiments of learning, under his father, who was himself a profound scholar, as to be sent to Eton school while a mere child. Here his sweetness of temper and behaviour were so remarkable, that during

the whole time of his continuance, he was never engaged in any quarrel; and at the time allowed for play, he would frequently step away from his companions into places of privacy to say his prayers. Tokens these of his future pacific disposition and eminent piety. At the age of thirteen he was found qualified for the university, and was accordingly sent to Magdalen College, Oxford, where not long after he was chosen a demy, and as soon as his age would admit was elected fellow.

On taking his first degree, he began to apply himself to the study of Divinity; but on second thoughts he returned for a time to human learning, and when he resumed his purpose, instead of having recourse to modern systems, he thought it best to search for primitive truth in the primitive writers, in which course it were to be wished that all theological students would take him for an example. In 1629, being then 24 years of age, agreeable to the statutes of his college, he entered into holy orders, and shortly after took his degree of B. D. During the whole time of his abode in the university, he usually spent thirteen hours a day in his study, in consequence of which he not only became acquainted with all the sufficient systems of philosophy, but read over all the classic authors; and upon the more considerable, wrote, as he passed, scholia and emendations, and drew up indexes for his private use. In 1633, at the request of Dr. Frewen, the king's chaplain, he supplied his place at court, where he gave so much satisfaction to the Earl of Leicester, that he presented him to the rectory of Penshurst in Kent, which living was then void. We now turn with pleasure to contemplate the laborious student in his rural retirement, as an exemplary parish priest.

In the discharge of his ministerial duties, he was remarkably zealous and diligent. He preached constantly every Sunday, and took great pains in the composition of his discourses, not to refine them into elegant obscurity, or to decorate them with learned quotations, but to render them intelligible and instructive to the capacities of the most common of his hearers. He adopted the judicious custom of the pious Dr. John Donne, dean of St. Paul's, which was at the close of every Lord's day to fix upon a subject for his next discourse, by which means he had an entire week to collect his materials, and to arrange them in proper order. He did not, however, content himself with this ordinary course of his ministerial duty, but read prayers either in his house, or in Church, for his people, every day. His family concerns were superintended by his mother, who was a woman of primitive piety, and to whom he paid a more than common degree of filial obedience. The holy eucharist he administered once every month, though it had usually been celebrated only four times a year. The money received at the offertory he put into a common treasury, employing it for such charitable purposes as occurred. A considerable part of it was laid out in apprenticing poor children. But his own charities, arising out of his own income, were widely diffused, and as wisely regulated. For the relief of the poor he set apart a tenth of his income, and whatever losses he might sustain himself, still the indigent pensioners on his bounty had no reason to complain, for they were as punctually and fully relieved as if his

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revenue had experienced no diminution. So truly noble was his mind, that he often remitted his rights when he thought the party could not pay him without suffering inconvenience. Of this, one instance out of many shall suffice. He had made a bargain with one of his parishioners to receive so much for the tithe of a large meadow, and according to the agreement received part of the money at the beginning of the year. During hay-harvest a sudden flood deluged the meadow, and wholly spoiled the produce. The tenant however, came punctually and offered the rector the last payment according to contract; but, so far from receiving it, he generously returned him the former sum, saying to the poor man, "God forbid that I should take the tenth, when you have not the ninth part!"

He took great pains in hearing and reconciling any differences that happened among his parishioners, and always gave satisfaction to both parties, by his equitable decisions and excellent advice. By this means he so much engaged their affection, that no person of his calling was better beloved when present, nor more regretted when absent, than he was by his flock, of which these two instances are proof: The one, that being driven away, and his books plundered, one of his neighbours bought them, and preserved them for him till the end of the war; the other, that during his abode at Penshurst, he never had a single dispute about his dues, but had his tithes fully paid, and that with the greatest cheerfulness. He was careful in his attendance upon the sick, nor even failed in that duty when the disorder was contagious, saying always, "He was as much in God's hands in the sick chamber as elsewhere." To the poor in such cases he was a most liberal benefactor, not only supplying them with spiritual consolation, but with temporal conveniences. For the instruction of youth in the principles of piety, his custom was, during the warmer season of the year, to spend an hour before evening prayer in catechizing, intermingling the whole with easy expositions, which rendered this exercise not only serviceable to the catechumens themselves, but to the elder part of the congregation; and he was wont to say, "that they reaped more benefit from hence than from his sermons." He likewise provided his parish with a religious and able schoolmaster. The parsonage house being much decayed and very inconvenient, he repaired and enlarged it at a considerable expence.

Thus employed was this good man, during the whole period of his residence, in all those duties which dignify the character of a clergyman, and render him a truly valuable member of society.

But the lot of this excellent man was now cast upon troublesome times, in consequence of the civil war between the king and parliament, and he was obliged to fly from his beloved residence, a reward of an hundred pounds being set on his head. On this he repaired to Oxford, and sought that peace in study which was no where else to be found; taking no other diversion than in the instruction which he afforded to young students, and in the satisfaction he received from the conversation of learned men.

The Court being then at Oxford, his great worth could not but make him acceptable to it; especially as a treaty was then negotia-

ting between the king and parliament for composing the unhappy differences which rent the Church and State. The Duke of Richmond and the Earl of Southampton being sent to London, Dr. Hammond attended them as chaplain; and soon after he was appointed one of the divines to assist the king's commissioners at the treaty of Uxbridge.

In 1644, the king promoted him to a canonry in Christ Church, and about the same time the university chose him for their public orator. He was also appointed one of his Majesty's chaplains; in which capacity he constantly attended on the person of his royal master, in his various places of confinement, as well from affection as from a sense of duty; and the regard which the king entertained for him, was proportioned to his eminent worth. But the enemies of that ill-fated monarch, having at length determined on his death, Dr. Hammond was banished from his presence, and with a melancholy spirit measured back his steps to the university, where he was chosen sub-dean of his college. This office he discharged with admirable diligence, relieving the necessitous in their wants, exciting the vicious to sobriety, encouraging the virtuous to diligence, and inventing stratagems to tempt the idle to a love of study.

Yet neither here was he suffered long to remain quiet; for in November 1647, he was summoned before the committee for reformation of the university, then sitting at London; and in a few months after he was ejected from his canonry and orator's place. The accusations laid against him were, his refusing to submit to the authority of the visitors; being concerned in drawing up the reasons which were presented to the convocation against the authority of that visitation; and his refusing to publish the visitors' orders for the expulsion of several of the members of Christ Church. Such were the reasons on which these inquisitors thought proper to displace the ablest scholar, and perhaps best divine in the whole university. But, not content with this act, they made him a close prisoner for ten weeks at Oxford, and then sent him to the house of Sir Philip Warwick in Bedfordshire, where, however, he was more at his ease. On gaining his liberty, he went to reside with the loyal Sir John Packington, of Westwood, in Worcestershire, whose excellent lady appears to have the strongest claims to the honour of writing the *Whole Duty of Man*. Here the doctor took up his abode for the remainder of his days, which he spent in constant study, devotion, and the exercise of good works.

[*To be continued.*]

A PASTORAL LETTER

From the Right Reverend THOMAS JOHN CLAGGETT, D.D. Bishop of the Protestant Episcopal Church in *Maryland*, to the Clergy and Congregation of said Church.

DEAR BRETHREN,

THE Convention of this year having requested me to address to you a pastoral letter, I should have endeavoured to comply with their request without delay, had the state of my health permitted. But since the last Convention, Providence has thought fit to render

my returns of sickness more frequent and severe than usual. Yet while the Almighty is pleased to continue to me the enjoyment of reason, I would employ it, as far as I can, in the service of our common Lord; and the nearer I approach the completion of the hopes which Christianity gives, the more ardent ought to be my desire of promoting the temporal and eternal welfare of those whom I leave behind.

To you then, my Brethren of the Clergy, I must first express the earnest wish of my heart, that, as I have been instrumental in clothing many of you with the sacred character of labourers in the vineyard of Christ, I may, while I live, have the unspeakable joy of witnessing the fruit of the united labours of us all, in the increase of rational and vital religion; and that in that kingdom where all painful obedience shall be at an end, we may be able to join our mutual congratulations and praises, to the Giver of all good, with those souls whom the Redeemer shall have snatched from the evils of the world, and whom we shall have had the happiness to lead, through dangers and temptations, to the possession of the promised reward.

First of all then, my dear Brethren, let me remind you of the solemn vows which you made at your ordination, in the presence of God, of Angels, and of men, to preach the Gospel of Jesus. If your fervent desire is to increase the kingdom of righteousness, of peace and joy; to win souls to Christ; thereby diminishing the evils of our fallen state, and multiplying its joys,—if, with the eye of faith fixed on him who trod the same path before you, whose gracious Spirit is with you, whose heavenly words have been left on record for your instruction and comfort, you long to receive that best and most significant of all applauses, “Well done, good and faithful servants,”—if, like the Apostles, and many of your fellow-labourers in every age of the Church, your full determination is to testify the Gospel of the grace of God; to finish your course with joy; having many seals of your ministry in the day of the Lord; the difficulties and discouragements which occur in your Christian vocation; the reproach which, by the thoughtless and profane, is sometimes cast upon the Ministers of religion; the privation of many pleasures, as they are unwisely called, which, to the votaries of the world, seem the only desirable blessings—all these will be accounted by you as nothing, while you eagerly press onward, for the prize of inestimable value. I cannot, therefore, too earnestly beseech you to *lay the foundation deep and strong in your own hearts.* But I will suppose this foundation already laid; that your hearts, renewed by divine grace, glow with love to God and charity to man; that you are rooted and grounded in a lively faith; and that your whole souls and hearts are given to your profession. Then your labours in the service of Christ, are, and will be, blessed. Easily will you obtain the victory over a world lying in wickedness; and nothing can deprive you of the present rewards of piety and virtue,—peace of mind; the joy of doing, and being, good; and strong persuasion that you are working together with God; that you are protected by an omnipotent arm; assisted and directed by unerring wisdom; and that the fidelity of God is pledged to make all things work for your present

and everlasting good. The fate of the unfaithful and insincere in the work of the ministry, it is necessary frequently to recal to your thoughts ; that, by the terrors, as well as the goodness of the all-seeing Judge, you may persuade yourselves and others to strive against languor and remissness, and to be in all respects worthy of your exalted privileges and hopes.

Trusting, therefore, that what I now say meets a zealous advocate in your own breasts, let me farther exhort you closely to adhere to the articles of our Church, lately ratified by the highest ecclesiastical authority. They are no new articles. They are the same (with the exception of a few omissions, which our situation made expedient, or which the most careful and deliberate investigation suggested) with the articles of the Church of England ; of that Church, which is, and has been, for almost three hundred years, the glory of the Reformation ; which has been a wall of fire to repel and destroy the assaults of enthusiasm and infidelity ; which has been to the Protestant Churches throughout the world, struggling against anti-Christian delusions, an illustrious standard, around which they eagerly rallied and found safety and peace. In the good old paths, in which the first reformers walked—in which your forefathers found peace—in which I am fully convinced the blessed Apostles themselves and their successors walked, until a great corruption overspread the Christian world, and its rulers were inflamed by love of riches, and the ambitious projects of domination, even in temporal concerns—in this good way, continue yourselves, and exhort others to continue.

We cannot too often recur to first principles, if we would preserve purity in faith and practice. In this age, especially, when many, alas ! even of professing Christians, have erred from the faith ; when many books are thrown upon the world, and eagerly read by the thoughtless, in which the original depravity of man is carefully concealed, and an apology made for the greatest crimes, under the names of sensibility and refinement,—when, in the form of novels, of natural philosophy, or travels, many attempts are made to lead the incautious into the snares of vice and irreligion, it becomes you, my reverend brethren, to warn the rising generation especially, of these insidious foes. To your office a high responsibility is annexed. That you may counteract the devices of the evil one, be firm, be intrepid, put on the whole armour of God. Often place before your hearers the leading truths of Christianity, the corruption of our nature by our fall from innocence, the necessity and influence of the mediation of Jesus Christ, of preventing and assisting grace, of man's free will in rejecting or in complying with the gracious covenant, into which we were admitted by baptism : In short, the essential truths of the everlasting gospel, which, as they are necessary to all, may by all be understood, so far as to become the articles of their faith. The union of morality and devotion, of faith and good works, is an object so momentous, and so evident, that it needs only be mentioned ; indeed, as the oracles of truth are, in this age of free enquiry, open to all, sincerity and warmth in recommending practical truths are rather required in teachers of Christianity, than abstruse and elaborate disquisitions.

While, therefore, I exhort you to remain faithful to your ordination vows, and not only to cultivate a regard to the Articles of our Church, but in your sermons to recommend a diligent perusal and acceptance of them, by the people committed to your charge, let it be your main concern to nourish them with the bread of life, to make them wise unto salvation. Remembering that you speak and they hear, for eternity, you will endeavour to suit your discourses to particular ages and conditions, without giving offence, by any marked designation of individuals. You will see the propriety, while you labour to awaken to a sense of duty the careless and profane, while you confirm and build up, in sacred knowledge and Christian practice, those who seriously incline to work out their salvation, of taking especial care, that your congregations may be prepared for the apostolic rite of *Confirmation*. This rite rests upon the highest authority; and if it was a necessary appendage of baptism, even when persons of *mature age* were baptized (which was generally the case in the conversion of the heathen world,) much more necessary is it now, when *infants* are baptized. Ratifying in their own names, when arrived at years of discretion, the solemn engagements made for them in baptism, they prepare themselves for the highest and most authentic act of communion with the Church, the participation of the Lord's Supper, which, in the primitive times, followed soon after Confirmation. This rite also removes, if rightly understood, the objection against the baptizing of infants; and justifies the piety of parents, who, remembering the instability of life, and that a great part of the human species are snatched away before they reach mature age, bring their children to Christ, as he commanded; that being taken into the covenant of grace, the stain of their nature may be washed away, and by an early instruction in Christian principles, they may be prepared either for life or death, as Providence may direct.

Ignorance of the Canons may often be pleaded, for want of conformity among the members of our Church. Be careful, as you will answer to your own consciences, and the searcher of hearts, that the fault may not lie at your door. In occasional addresses, inform your congregations of such as are most important. Endeavour to bring them to the custom of having prayer-books, that, in the worship of our assembled brethren, they may go along with the Minister in devoutly making the responses. Explain the different parts of our Liturgy, as required by the Canons; and set a good example of a strict adherence to those venerable forms of prayer, which are well known by our congregations, and which have been sanctioned by the wisdom of ages. It is a just maxim, that if the words of our prayers in public are left to *discretion*, they are left to *indiscretion* also. If Ministers, forgetting their promise of conforming to our Liturgy, shall afterwards deviate from it, the order and peace of the Church will be much injured, and many well-disposed persons either misled, or driven from our communion. In order to preserve this peace, to avoid these divisions, the beginners of which can rarely escape the charge of guilt, let me beseech you, my dear brethren, to think whether a little temporary applause from man can weigh against the re-

proofs of your own hearts; above all, whether, upon slight grounds, you can think yourselves absolved from obedience to the law of Christ, who hath told us, "by this shall all men know that ye are my disciples, if ye love one another."

Gentlemen of the Vestries; in order to give due effect to the labours of Clergymen, and in a great measure to make the person who is your Rector a reputable character, very much depends upon your exertions. Your aid is necessary in many respects. You are more in the world than your Minister is, or ought to be. When persons notoriously immoral are found among our members, you will see, by our Canons, that it is your duty to inform the incumbent; that such persons may be warned of their sinful, destructive courses, and that, if possible, they may be brought to such a serious way of thinking, as may be attended with lasting good; or that, if incorrigibly wicked, they may be excluded from communion with the Church. And while you consider yourselves as guardians of the Church, watching over its temporal concerns, and the regularity of its lay members, allow me to call your attention to those Canons which respect the conduct of your Ministers. It has often happened, either through ignorance of the mode of trying Clergymen who are guilty of any immorality, or breach of our rules, or from delicacy and compassion for one justly liable to censure, or through a wilful and perverse contempt of ecclesiastical government, that offending Clergymen have been retained in their parishes by their Vestries. The hurtful effects of this ill-judged conduct are evident. It affords to men careless of religious duty, a just cause of withholding pecuniary aid from Clergymen thus situated. It brings our discipline into disrepute, and may drive some from a Church, in which such irregularities seem to be countenanced. In order to preserve a knowledge of our Canons, and as a mean of preventing any important business from being done through surprise, or mis-managed by the small number of Lay-delegates, I think it my duty to exhort you to be careful in sending your respective delegates to every annual Convention. It must occur to you, that in an age when innovations are so common, there is danger lest a daring and restless spirit, impatient of controul, may seek to break through the decent forms appointed for the orderly and devout celebration of public worship; and schisms be introduced, by which the unity and peace of the Church may be violated, and the consciences of the honest and sincere be ensnared.

The present occasion has afforded me a mixture both of pleasure and of pain. With pleasure I have seen several new Churches planted among us. Many candidates have been admitted into the Ministry. They are prepared, and I hope determined, as good soldiers of Jesus Christ, to devote their lives to the service of the Redeemer, and the good of souls. But our divine Master hath told us that offences must come. Some offences there have been with us; some unstable minds have been unhinged; many heart-burnings and mutual reproaches have arisen; and, as it appears to me, chiefly from a careless neglect or wilful disdain of the Canons, both with regard to Ministers and their brethren of the Laity. Would to God

I could heal every unquiet mind, and unite all in brotherly love, in the bond of peace, and righteousness of life! That in many parts of my diocese a great revival of serious and devout impressions has taken place, is to me cause of joy and thankfulness to Him who holds in his power the hearts of all men, and who has promised to be with his Church to the end of the world. May he enable and direct us to have a zeal tempered with prudence and knowledge, and conducted by his love and fear!

One thing I had almost forgotten to mention, though, when it is mentioned, I flatter myself that no arguments will be necessary to produce your hearty concurrence; and that is, that in order to maintain a conformity to the Canons of the General Convention, relating to the induction of Ministers, the Vestry of every parish should make an arrangement, as soon as convenient, to have their incumbent settled among them, according to the office prescribed by the Convention. Ministers and people should be mutually helpful in labours of love. The relation which subsists between them is a very sacred one. It only begins now; it is indissoluble, and forms a link in that chain which binds the Church on earth to the Church in heaven; which shall be gloriously unfolded at last, when the faithful servant of Christ shall present that portion of his fellow-travellers, now entrusted to his care, to the great Bishop and Shepherd of souls. Every consideration, natural, moral, and religious, suggests the duty of decently supporting those who labour among you in holy things, that they may give themselves to this work. As they cannot now, without good reasons, such as the Convention may approve, leave their flocks, so, if you give them a competent support, during good behaviour, it is firmly believed that you will experience the happiest result.

Lastly; let all of us, whether of the Clergy, Vestry, or of the people at large, remember that we form a part of that great family of which Jesus Christ is the head, that we have been admitted into this family by baptism; and that the vows of God are upon all of us. Be persuaded, my dear friends of the Laity, to do all in your power to aid the endeavours of your Ministers and Vestries in this good work; adhere to your Church, "built upon the foundations of the Prophets and Apostles, Jesus Christ himself being the chief cornerstone." Bless God that the light of the Gospel yet shines among us. Prize it as the greatest mercy; dread its removal as the worst of evils; and think, if we all improve our talents as Christians should do, how joyful and happy our meeting will be, when the Lord of heaven and earth shall have gathered, from this world's pollutions, all the souls found worthy of eternal life! Amen.

Your affectionate Diocesan,

THOMAS J. CLAGGETT,

Bishop of the Protestant Episcopal Church.

CROOM, 29th July, 1805.

ARCHDEACON PALEY, ON MIRACLES.

[By inserting an Extract from Archdeacon Paley, we are not to be understood as vouching for the truth or correctness of all his sentiments. But whatever may be thought of some things he has written, his *Evidences of Christianity*, deserve to be read by every friend to truth and fair enquiry. EDIT.]

I ENTER upon this part of my argument, by declaring how far my belief in miraculous accounts goes. If the reformers in the time of Wycliff, or of Luther; or those of England, in the time of Henry the Eighth, or of Queen Mary; or the founders of our religious sects since, such as were Mr. Whitfield and Mr. Wesley in our times, had undergone the life of toil and exertion, of danger and suffering, which we know that many of them did undergo, *for a miraculous story*; that is to say, if they had founded their public ministry upon the allegation of miracles wrought within their own knowledge, and upon narratives which could not be resolved into delusion or mistake; and if it had appeared, that their conduct really had its origin in these accounts, I should have believed them. Or, to borrow an instance which will be familiar to every one of my readers. If the late Mr. Howard had undertaken his labours and journeys in attestation, and in consequence of a clear and sensible miracle, I should have believed him also. Or, to represent the same thing under a third supposition: If Socrates had professed to perform public miracles at Athens; if the friends of Socrates, Phædo, Cebes, Crito, and Simmias, together with Plato, and many of his followers, relying upon the attestation which these miracles afforded to his pretensions, had, at the hazard of their lives, and the certain expense of their ease and tranquillity, gone about Greece, after his death, to publish and propagate his doctrines; and if these things had come to our knowledge, in the same way as that in which the life of Socrates is now transmitted to us, through the hands of his companions and disciples: that is, by writings received without doubt as theirs, from the age in which they were published to the present, I should have believed this likewise. And my belief would in each case, be much strengthened, if the subject of the mission were of importance to the conduct and happiness of human life; if it testified any thing which it behoved mankind to know from such authority; if the nature of what it delivered required the sort of proof which it alledged; if the occasion was adequate to the interpolation, the end worthy of the means. In the last case my faith would be much confirmed, if the effects of the transaction remained; more especially, if a change had been wrought at the time, in the opinion and conduct of such numbers, as to lay the foundation of an institution, and of a system of doctrines, which had since overspread the greatest part of the civilized world. I should have believed, I say, the testimony in these cases; yet none of them do more, than come up to the apostolic history.

If any one choose to call assent to this evidence, credulity, it is at least incumbent upon him to produce examples, in which the same

evidence hath turned out to be fallacious. And this contains the precise question which we are now to agitate.

In stating the comparison between our evidence, and what our adversaries may bring into competition with ours, we will divide the distinctions which we wish to propose into two kinds, those which relate to the proof, and those which relate to the miracles. Under the former head we may lay out of the case,

I. Such accounts of supernatural events, as are founded only in histories, by some ages posterior to the transaction; and of which it is evident that the historian could know little more than his reader. Ours is contemporary history. This difference alone removes out of our way the miraculous history of Pythagoras, who lived five hundred years before the Christian era, written by Porphyry and Jamblicus, who lived three hundred years after that era; the prodigies of Livy's history; the fables of the heroic ages, the whole of the Greek and Roman, as well as of the Gothic mythology: a great part of the legendary history of Popish saints, the very best attested of which, is extracted from the certificates that are exhibited during the process of their canonization, a ceremony which seldom takes place till a century after their deaths. It applies also with considerable force to the miracles of Apollonius Tyaneus, which are contained in a solitary history of his life, published by Philostratus, above a hundred years after his death; and in which, whether Philostratus had any prior account to guide him, depends upon his single unsupported assertion. Also to some of the miracles of the third century, especially to one extraordinary instance, the account of Gregory, Bishop of Neocesarea, called Thaumaturgus, delivered in the writings of Gregory of Nyssen, who lived one hundred and thirty years after the subject of his panegyric.

The value of this circumstance is shown to have been accurately exemplified, in the history of Ignatius Loyola, the founder of the order of Jesuits.* His life, written by a companion of his, and by one of the order, was published about fifteen years after his death. In which life, the author so far from ascribing any miracles to Ignatius, industriously states the reasons why he was not invested with any such power. The life was re-published fifteen years afterwards with the addition of many circumstances, which were the fruit, the author says, of further inquiry, and of diligent examination, but still with a total silence about miracles. When Ignatius had been dead near sixty years, the Jesuits conceiving a wish to have the founder of their order placed in the Roman calendar, began, as it should seem, for the first time to attribute to him a catalogue of miracles, which could not then be distinctly disproved; and which there was in those who governed the Church, a strong disposition to admit upon the most slender proofs,

II. We may lay out of the case, accounts published in one country, of what passed in a distant country, without any proof that such accounts were known or received at home. In the case of Christianity, Judea, which was the scene of the transaction, was the centre of the mission. The story was published in the place in which it

* Douglass' Criterion of Miracles, p. 74.

was acted. The Church of Christ was first planted at Jerusalem itself. With that Church others corresponded. From thence the primitive teachers of the institution went forth; thither they assembled. The Church of Jerusalem, and the several Churches of Judea subsisted from the beginning, and for many ages,* received also the same books and the same accounts as other Churches did.

This distinction disposes, amongst others, of the abovementioned miracles of Apollonius Tyaneus, most of which are related to have been performed in India, no evidence remaining that either the miracles ascribed to him, or the history of those miracles were ever heard of in India. Those of Francis Xavier, the Indian missionary, with many others of the Romish breviary, are liable to the same objection, viz. that the accounts of them were published at a vast distance from the supposed scene of the wonders.†

III. We may lay out of the case *transient* rumours. Upon the first publication of an extraordinary account, or even of an article of ordinary intelligence, no one who is not personally acquainted with the transaction, can know whether it be true or false, because any man may publish any story. It is in the future confirmation, or contradiction of the account; in its permanency, or its disappearance; its dying away into silence, or its increasing in notoriety; its being followed up by subsequent accounts, and being repeated in different and independent accounts, that solid truth is distinguished from fugitive lies. This distinction is altogether on the side of Christianity. The story did not drop. On the contrary it was succeeded by a train of actions and events dependent upon it.—The accounts which we have in our hands were composed after the first reports must have subsided. They were followed by a train of writings upon the subject. The historical testimonies of the transaction were many and various, and connected with letters, discourses, controversies, apologies, successively produced by the same transaction.

IV. We may lay out of the case what I call *naked* history. It has been said, that if the prodigies of the Jewish history had been found only in fragments of Manetho, or Berosus, we should have paid no regard to them; and I am willing to admit this. If we knew nothing of the fact but from the fragments; if we possessed no proof that these accounts had been credited and acted upon, from times, probably, as ancient as the accounts themselves; if we had no visible effects connected with the history, no subsequent or collateral testimony to confirm it; under these circumstances, I think that it would be undeserving of credit. But this certainly is not our case. In appreciating the evidence of Christianity, the books are to be combined with the institution; with the prevalency of the religion at this day; with the time and place of its origin, which are acknowledged points; with the circumstances of its rise and progress, as collected from external history; with the fact of our present books

* The succession of many eminent Bishops of Jerusalem, in the three first centuries, is distinctly preserved, as Alexander, A. D. 212, who succeeded Narcissus, then 116 years old.

† Doug. Crit. p. 84.

being received by the votaries of the institution from the beginning ; with that of other books coming after these, filled with accounts of the effects and consequences resulting from the transaction, or referring to the transaction, or built upon it ; lastly, with the consideration of the number and variety of the books themselves, the different writers from which they proceed, the different views with which they were written, so disagreeing, as to repel the suspicion of confederacy, so agreeing, as to show that they were founded in a common origin, i. e. in a story substantially the same. Whether this proof be satisfactory or not, it is properly a cumulation of evidence, by no means a naked or solitary record.

V. A mark of historical truth, although only in a certain way, and to a certain degree, is *particularity* in names, dates, places, circumstances, and in the order of events preceding or following the transaction : of which kind, for instance, is the particularity in the description of St. Paul's voyage and shipwreck, in the 27th chapter of the Acts, which no man, I think can read without being convinced that the writer was there ; and also in the account of the cure and examination of the blind man, in the ninth chapter of St. John's gospel, which bears every mark of personal knowledge on the part of the historian.* I do not deny that fiction has often the particularity of truth ; but then it is of studied and elaborate fiction, or of a formal attempt to deceive, that we observe this. Since, however, experience proves that particularity is not confined to truth, I have stated that it is a proof of truth, only to a certain extent, i. e. it reduces the question to this, whether we can depend or not upon the probity of the relator ; which is a considerable advance in our present argument ; for an express attempt to deceive, in which case alone particularity can appear without truth, is charged upon the evangelists by few. If the historian acknowledge himself to have received his intelligence from others, the particularity of the narrative shows, *prima facie*, the accuracy of his inquiries, and the fulness of his information. This remark belongs to St. Luke's history. Of the particularity which we alledge, many examples may be found in all the gospels. And it is very difficult to conceive, that such numerous particularities, as are almost every where to be met with in the scriptures, should be raised out of nothing, or be spun out of the imagination, without any fact to go upon.†

It is to be remarked, however, that this particularity is only to be looked for in direct history. It is not natural in references or allusions, which yet, in other respects afford often, as far as they go, the most unsuspicious evidence.

* Both these chapters ought to be read for the sake of this very observation.

† "There is always some truth where there are considerable particularities related ; and they always seem to bear some proportion to one another. Thus there is a great want of the particulars of time, place, and persons, in Manetho's account of the Egyptian Dynasties, Etesias's of the Assyrian kings, and those which the technical chronologers have given of the ancient kingdoms of Greece ; and agreeably thereto, these accounts have much fiction and falsehood, with some truth ; whereas Thucydides's history of the Peloponnesian war, and Cæsar's of the war in Gaul, in both which the particulars of time, place, and persons are mentioned, are universally esteemed true to a great degree of exactness."—Hartley, vol. II. p. 109.

VI. We lay out of the case such stories of supernatural events, as require, on the part of the hearer, nothing more than an *otiose* assent ; stories upon which nothing depends, in which no interest is involved, nothing is to be done or changed in consequence of believing them. Such stories are credited, if the careless assent that is given to them deserve that name, more by the indolence of the hearer than by his judgment ; or, though not much credited, are passed from one to another without inquiry or resistance. To this case, and to this case alone, belongs what is called the love of the marvellous. I have never known it carry men further. Men do not suffer persecution from the love of the marvellous. Of the indifferent nature we are speaking of, are most vulgar errors and popular superstitions : most, for instance, of the current reports of apparitions. Nothing depends upon their being true or false. But not surely, of this kind were the alledged miracles of Christ and his Apostles. They decided, if true, the most important question, upon which the human mind can fix its anxiety. They claimed to regulate the opinions of mankind, upon subjects in which they are not only deeply concerned, but usually refractory and obstinate. Men could not be utterly careless in such a case as this. If a Jew took up the story, he found his darling partiality to his own nation and law wounded ; if a Gentile, he found his idolatry and polytheism reprobated and condemned. Whoever entertained the account, whether Jew or Gentile, could not avoid the following reflection :—“ If these things be true, I must give up the opinions and principles in which I have been brought up, the religion in which my fathers lived and died.” It is not conceivable that any man should do this upon any idle report or frivolous account, or, indeed, without being fully satisfied and convinced of the truth and credibility of the narrative to which he trusted. But it did not stop at opinions. They who believed Christianity, acted upon it. Many made it the express business of their lives to publish the intelligence. It was required of those, who admitted that intelligence, to change forthwith their conduct and their principles, to take up a different course of life, to part with their habits and gratifications, and begin a new set of rules and system of behaviour. The Apostles, at least, were interested not to sacrifice their ease, their fortunes, and their lives, for an idle tale ; multitudes beside them were induced, by the same tale to encounter opposition, danger and sufferings.

If it be said, that the mere promise of a future state, would do all this, I answer, that the mere promise of a future state, without any evidence to give credit or assurance to it, would do nothing. A few wandering fishermen talking of a resurrection of the dead could produce no effect. If it be further said, that men easily believe, what they anxiously desire, I again answer that in my opinion, the very contrary of this is nearer the truth. Anxiety of desire, earnestness of expectation, the vastness of an event, rather causes men to disbelieve, to doubt, to dread a fallacy, to distrust, and to examine. When our Lord’s resurrection was first reported to the Apostles, they did not believe, we are told, for joy. This was natural, and is agreeable to experience.

VII. We have laid out of the case those accounts, which require no more than a simple assent; and we now also lay out of the case those which come merely *in affirmance* of opinions already formed. This last circumstance it is of the utmost importance to notice well. It has long been observed, that Popish miracles happen in Popish countries; that they make no converts; which proves that stories are accepted, when they fall in with principles already fixed, with the public sentiments, or with the sentiments of a party already engaged on the side the miracle supports, which would not be attempted to be produced in the face of enemies, in opposition to reigning tenets or favourite prejudices, or when if they believed, the belief must draw men away from their pre-conceived and habitual opinions, from their modes of life and rules of action. In the former case, men may not only receive a miraculous account, but may both act and suffer on the side and in the cause which the miracle supports, yet not act or suffer *for* the miracle, but in pursuance of a prior persuasion. The miracle, like any other argument which only confirms what was before believed, is admitted with little examination. In the moral, as in the natural world, it is *change* which requires a cause. Men are easily fortified in their old opinions, driven from them with great difficulty. Now, how does this apply to the Christian history? the miracles there recorded were wrought in the midst of enemies, under a government, a priesthood and a magistracy decidedly and vehemently adverse to them, and to the pretensions which they supported. They were Protestant miracles in a Popish country; they were Popish miracles in the midst of Protestants. They produced a change; they established a society upon the spot adhering to the belief of them; they made converts, and those who were converted, gave up to the testimony their most fixed opinions, and most favourite prejudices. They who acted and suffered in the cause, acted and suffered *for* the miracles; for there was no anterior persuasion to induce them, no prior reverence, prejudice or partiality to take hold of. Jesus had not one follower when he set up his claim. His miracles gave birth to his sect. No part of this description belongs to the ordinary evidence of heathen or Popish miracles. Even most of the miracles alledged to have been performed by Christians, in the second and third century of its era, want this confirmation. It constitutes indeed a line of partition between the origin and progress of Christianity. Frauds and fallacies might mix themselves with the progress, which could not possibly take place in the commencement of the religion; at least according to any laws of human conduct that we are acquainted with. What should suggest to the first propagators of Christianity, especially to fishermen, tax-gatherers, and husbandmen, such a thought as that of changing the religion of the world; what could bear them through the difficulties, in which the attempt engaged them; what could procure any degree of success to the attempt; are questions which apply, with great force, to the setting out of the institution, with less to every future stage of it.

To hear some men talk, one would suppose the setting up of a religion by miracles to be a thing of every day's experience, whereas the whole current of history is against it. Hath any founder of a

new sect amongst Christians pretended to miraculous powers, and succeeded by his pretensions? "Were these powers claimed or exercised by the founders of the sects of the Waldenses and Albigenses? Did Wicliff in England pretend to it? Did Huss or Jerome in Bohemia? Did Luther in Germany, Zwinglius in Switzerland, Calvin in France, or any of the reformers advance this plea?"* The French prophets, in the beginning of the present century, ventured to alledge miraculous evidence, and immediately ruined their cause by their temerity. "Concerning the religion of antient Rome, of Turkey, of Siam, of China, a single miracle cannot be named, that was ever offered as a test of any of those religions *before* their establishment.†

We may add to what has been observed, of the distinction which we are considering, that, where miracles are alledged merely in affirmation of a prior opinion, they who believe the doctrine may sometimes propagate a belief of the miracles which they do not themselves entertain. This is the case of what are called *pious* frauds; but it is a case I apprehend, which takes place, solely in support of a persuasion already established. At least it does not hold of the apostolical history. If the Apostles did not believe the miracles, they did not believe the religion; and, without this belief, where was the *piety*, what place was there for any thing which could bear the name or colour of piety, in publishing and attesting miracles in its behalf? If it be said that many promote the belief of revelation and of any accounts which favour that belief, because they think them, whether well or ill founded, of public and political utility; I answer, that if a character exist, which can with less justice than another, be ascribed to the founders of the Christian religion, it is that of politicians, or of men capable of entertaining political views. The truth is that there is no assignable character, which will account for the conduct of the Apostles, supposing their story to be false. If bad men, what could induce them to take such pains to promote virtue? If good men, they would not have gone about the country with a string of lies in their mouths.

[To be continued.]

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CASTELLIO'S TRANSLATION OF THE BIBLE.

THE third chapter of the Prophet Habakuk has always justly been considered as a wonderful specimen of the sublime and beautiful in composition. But beautiful as it is in our translation, it is more so according to Castellio. Where the sense is the same, by a mere difference in phraseology, he has added spirit and sublimity, and greatly improved its poetic beauty; and in some passages his sense is more lucid and intelligible. A literal rendering of his Latin into English, and comparing it with the Bible, will at once make this manifest. Verse 2...*O Lord, hearing the fame of thee, I tremble—* Cast. *O Lord, I have heard thy speech and was afraid—* Bib. Verse 3...*The Holy God coming from Teman, from mount Paran, his Majesty covered the heavens, and the earth was filled with his praise. He had horns of brandished lightning in his hand, where was the hiding place of*

* Campbell on Miracles. p. 120. ed. 1766. † Adams on Mir. p. 75.

his power—Cast. God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light. He had horns coming out of his hand; and there was the hiding of his power—Bib. Here, according to Castellio, the Almighty comes forth, and by so doing covers the heavens with glory, and fills the earth with praise; in his hand he brandishes the forked lightning, and holds the horned thunder-bolt, which contains an emblem of his mighty power. A great deal of this sublimity disappears in our Bible translation: the *horns coming out of his hand*, do not appear at first sight, to be intended for lightning; the expression is obscure, and loses its force: it requires study and attention to know what can be its meaning. But by Castellio's rendering, the sense is at once clear, forcible, and striking to the imagination.

Verse 6....*At a stand he measured the earth, by a look, he drove asunder the nations; then did the perpetual mountains leap, the everlasting hills subsided for his eternal footsteps to pass—Cast. He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting—Bib.* In the former part of this verse there is no material preference; but in the latter part, Castellio's is a far more sublime rendering. We behold the perpetual mountains leaping out of the way, and the hills subsiding for the Almighty to pass over; of which there is hardly any thing discernible in the common translation.

Verse 9....*Thy bow was displayed, as thou hadst sworn unto the tribes of the earth. Thou didst cleave the earth with rivers—Cast. Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Thou didst cleave the earth with rivers—Bib.* This passage, by Castellio, manifestly refers to God's promise of setting his bow in the clouds; whereas in the Bible rendering, it is extremely obscure, and we know not what to make of *the oaths of the tribes*; it seems to allude to something unknown.

Verses 10, 11....*The mountains seeing thee were smitten asunder, the gushing waters passed by; and at the lifting up of thy hands, the deep uttered his voice. The sun and moon stood still in their station; but by the light of thine arrows, by the brightness of thy glittering speare they moved—Cast. The mountains saw thee and they trembled; the overflowing of the waters passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering speare—Bib.* In the former of these verses, for beauty and sublimity of thought, the preference is manifestly with Castellio. According to him the mountains are smitten asunder, and the waters gush forth at the appearance of the Almighty. The deep also utters his voice; the sea cries out, and why? God lifts his hand. Of this beauty, there is but little in the English Bible; here the deep only utters his voice and lifts up his hands, but these marks of terror are not so clearly ascribed unto God. In the latter verse, both translations are inimitably sublime. The sun and moon stand still; but by the lightning of God's arrows and speare, they can see their way, and pursue their course.

Verses 13, 14.... *Thou wentest forth for salvation to thy people, to preserve thine elect : thou woundedst the head of an impious race, overturning his foundations even to the middle. Thou smoteest through with his own weapons the chief of his villages, who were rushing to our destruction, with madness, as to devour the poor secretly*—Cast. *Thou wentest forth for the salvation of thy people, even for salvation with thine anointed : thou woundedst the head out of the house of the wicked, by discovering the foundations unto the neck. Thou didst strike through with his staves, the head of his villages : They came out as a whirlwind to scatter me : Their rejoicing was to devour the poor secretly*—Bib. The Prophet in this passage appears to allude to some war in which the people of God had been engaged ; and in which God had manifested his goodness, in saving them from imminent destruction. And here it is manifest at once, that the allusion is clearer, and the sense better expressed by Castellio, than by our translation.

Lastly, verses 15, 16.... *Thou rodest through the sea with thy horses, through the mass of great waters. My breast trembles at hearing this ; my lips quiver at the fame of it : My limbs totter, and I tremble in my steps : Yet shall I be at rest in an adverse time, when he shall ascend, who shall come to invade my people*—Cast. *Thou didst walk through the sea with thine horses, through the heaf of great waters. When I heard, my belly trembled ; my lips quivered at the voice ; rottenness entered into my bones ; and I trembled in myself, that I might rest in the day of trouble : when he cometh up unto the people, he will invade them with his troops*—Bib. In the latter part of this passage, the obscurity of the Bible translation is quite removed, by the turn given to the sense in Castellio ; it is a declaration of his pious trust in God, let who will invade the land with his troops ; and then he goes on in the next verse to express his reliance on the same power, in the midst of other calamities, such as drouth and famine ; even *though the fig-tree should not blossom, nor fruit be in the vine*. But in this beautiful passage there is no difference in the two translations ; nor thence to the end of the chapter.

THE FORTY MARTYRS OF SEBARTE.

THE story of the forty Martyrs of Sebartè would happily illustrate a discourse that treated on the necessity of perseverance : the unexpected desertion of one of the holy band, if properly commented upon, would exhibit a terifying example.

These illustrious soldiers suffered for their faith, in the Lesser Armenia, under the Emperor Lucinus, A. D. 320 : they belonged to the same company, and were inlisted into the Thundering Legion. Agricola, the governor of the province, having published an order directing the army to sacrifice to the pagan deities : forty Christian soldiers represented their peculiar situation, and refused to join their comrades in the act of sacrifice. This refusal irritated the governor, to whose menaces, they returned this heroic answer : That his power did not extend to their will, it only extended to the infliction of corporeal pain, which they had learned to despise when

they became soldiers. The governor, highly incensed at their courage, devised an extraordinary kind of death. Under the walls of the tower was a river, which was frozen. Agricola ordered the protesting soldiers to be exposed naked on the ice; a warm bath was prepared at a short distance, for any who should relent. They readily consented to undergo the severe trial; and having for a considerable time endured the thrilling agony of the freezing air, one unhappy sufferer relented. While the gates of heaven were just opening to his view, while bands of angels were preparing his crown of victory, and saints expecting his ascending spirit, the wretched apostate rose from his icy couch, crawled to the seductive bath, and stooping into the warm emollient water, expired.

FOR THE CHURCHMAN'S MAGAZINE.

ESSAY ON INFIDELITY.....No. IV.

THE subject of my last essay was an attempt to shew that Christianity, so soon as it gained any considerable footing, was found to produce a much greater degree of purity in morals and manners, than was observable among the professors of other religions; that this was so remarkable as to have forced a confession of its truth from the greatest enemies to the Christian name. To make this appear more satisfactorily, some additional testimony should be adduced.

And perhaps we cannot pitch upon a better than that of *Julian the apostate*, as he is usually called; of whom, it is believed, few Christian readers have not heard. After *Constantine* and his three sons, who succeeded him in the empire, had professed themselves Christians, and of course Christianity had become the established religion; *Julian* having been educated in that religion, on coming to the throne, renounced his profession, and attempted to re-establish paganism. This attempt was not indeed made by persecution and violence, as all Christian writers allow, but in a way far more artful and likely to succeed, by persuasion and flattery, by heaping honours and preferments upon pagans and pagan teachers, having them about his person, and in his counsels, by rebuilding, ornamenting and endowing pagan temples; and above all, by labouring to reform the abuses and corruptions which prevailed among the worshippers of the pagan divinities; by striving to introduce a purer morality, and more decency of manners. There is preserved a letter of his, written in prosecution of this design, to one of the pagan chief priests; almost the only purport of which is, to represent the necessity of such a reformation among those who served at the altars. And the chief argument on which he dwells above all others is, the superior morality of Christians, which he directly admits contributed much to the success of that profession. His concessions are so full, that almost the whole epistle deserves here to be transcribed.

After congratulating his correspondent upon the happy consequences of what had been done, and observing that it was more than he could have hoped, he adds, "What then? shall we acquiesce here,

“ and think these things enough, and not rather cast our eyes upon those things that have advanced the impious religion of the Christians? I mean their kindness and compassion to strangers, their diligent care in burying the dead; and that feigned seriousness and gravity that appears in their whole carriage; all which, I am of opinion, we ought really to put in practice. Nor is it enough that you alone are thus qualified, but all the priests in *Galatia* ought to be altogether such: and to that purpose, either shame or persuade them into it, or remove them from their sacerdotal function, unless, together with their wives, children and servants, they studiously apply themselves to the worship of the gods; nor suffer their servants, children or wives to be *Galileans*; who are despisers of the gods, and prefer impiety before religion. Moreover, warn every priest that he go not to the theatre, nor sit drinking in taverns, nor apply himself to any mean trade. Those that comply, give them honour and respect; those that continue obstinate, turn them out.

“ Appoint several hospitals for poor travellers in every city, that indigent strangers, not of ours only, but of any other way, may enjoy the benefit of our grace and charity. For the defraying which expences I have now made provision; for I have ordered thirty thousand bushels of wheat to be yearly distributed throughout *Galatia*, and sixty thousand quarts of wine; a fifth part whereof I will have allowed to the poor officers that wait upon the priests; the remainder you shall distribute among the poor and strangers: For it were a great shame that when none of the *Jews* go a begging, and when the wretched *Galileans* relieve not only their own, but ours too, that our poor only should be deserted by us, and left naked and helpless. Wherefore admonish the Gentiles that they contribute liberally to these services.”

It should be remembered that these concessions come from perhaps the most determined, though subtle and crafty adversary that Christianity ever had to contend with. To these he was manifestly compelled, as much by the nature of the craft he proposed to use, as by the force of truth; for notwithstanding his commendation of the lives and manners of the Christians, he cannot help shewing his spleen towards them by descending to use harsh names, and unfair insinuations, such as, *feigned seriousness, impious religion, wretched Galileans*, and the like. These are decided proofs of his enmity, and, at the same time, of the power of truth; that he was mortified at being compelled to such commendation. Sobriety and regularity of manners, with charity and benevolence to the needy, are among the greatest virtues; on these, in an eminent degree, depend the peace and happiness of the world; and these, after the example of Christians, he recommends to his pagan votaries. Can there be a more decisive proof than this, that there was something very conspicuous in the manners and conduct of a set of people thus commended by their greatest enemy!

Among other things here recommended to the imitation of the pagans, we find hospitals and charitable institutions for the relief of the indigent, which, it has been remarked in a former essay, were exclusively the offspring of Christianity; and are a blessing to the

world, and an honour to human nature, wherever they have appeared and been supported.

It is not indeed pretended that infidels of the present day, who in their writings or conversation oppose revelation generally, have ever felt or expressed a wish to abolish such institutions. All of them, at least, who possess the feelings of humanity, would, like *Julian*, heartily desire to see them more numerous and extensive. But since many of them think proper to accuse Christianity of being the cause of a great deal of mischief to the world, it is right that the good it has done should also be put into the opposite scale, in order that a fair judgment may be formed. Now that we are in full enjoyment of so great a blessing, it does not become us to despise and set at nought the mother from whence it was derived ; but on the contrary, with gratitude and reverence we should be led cautiously to enquire, whether the alledged evils are fairly ascribable to a source, from whence so much good has been derived. The spirit of universal beneficence and good will, so repeatedly inculcated by Jesus Christ and his Apostles, from whence the institutions we are considering had their origin, has done and is doing good enough in the world to atone for all the real or supposed evils which have sprung from Christianity. As the sick were healed, the lame made to walk, the deaf to hear, and the tongue of the dumb to sing ; nay, and the dead were raised to life by the mighty power of Christ ; so by the benevolent institutions which are supported in Christian countries, under the inspiration of his religion, the same events are now literally taking place. Hospitals and infirmaries, with liberal endowments, for the cure of all manner of diseases and defects of body, or for the comfortable support of such as are incurable by any human means, are to be found wherever Christianity has come. By these means the lame walk, the blind see, and the heart of him who has no helper or friend is made to rejoice. Under the influence of the same benevolent spirit, in many Christian countries, provision is made by the public for the support of the indigent and unfortunate. By the like institutions the dumb are taught to speak ; and even the dead are raised to life ; for who hath not heard of the *Humane Societies* for the recovery of persons that have been drowned ? That all those who aid these benevolent designs are even so much as professed Christians, is not pretended. But what then ? Christians first set the example ; and the spirit by which they act, came from the gospel. Let honour then be given to whom honour is due. Let the stream be traced to its fountain-head ; and let Christians know and consider to what they are indebted for so many of the temporal blessings they enjoy.

As Christians, we ought not chiefly to prize our religion on account of the temporal advantages and blessings we derive from it ; by no means ; but it is chiefly to be prized for the peace of mind it affords under a sense of God's reconciled favour, and the glorious prospects of a future world, where there will be no more mixture of good and evil. To these the sincere Christian ever repairs for consolation, and the support of his spirits in the hour of affliction, and day of calamity. Yet still, since its temporal benefits to the

world are denied by some, we may and ought to recur to facts to establish what they deny. And in the present case, the fact we insist upon cannot be denied. These benevolent institutions are exclusively of Christian origin. They were unknown in the world before the Gospel of Jesus appeared. Notwithstanding the progress in arts and civilization made by some ancient nations, they were unthought of: And in those countries where it has not yet spread, travellers tell us of no such thing; but the poor and destitute, the sick and infirm are left to depend altogether on casual benevolence, or perish by hundreds and thousands, as they are daily doing. And what is far more shocking, children are exposed by their parents to certain death, or thrown into rivers and drowned; and this on the plea that they are unable to maintain them. A practice, so revolting to the feelings of a Christian, is to this day tolerated and encouraged by the law in the great empire of *China*, as is agreed by all who have ever visited that country; and the same barbarous practice prevailed, in a greater or less degree, in the ancient civilized nations, that existed before the light of the gospel shone upon the world. But wherever the spirit of Christian charity has prevailed, providing from the abundance of the rich for the necessities of the poor, and so soon as ever it has gained footing, aided we ought indeed to suppose by natural affection, this outrage on human nature, this worse than brutal savagery disappeared. Nor can there be a doubt, but if the providence of God should so order, that Christianity might prevail in *China*, it would immediately produce the same happy effect among that people, as it has elsewhere. Let parents be assured that the means of support may be had, by charity, if no other way; and the force of natural affection may be relied on for the rest.

Such have been, now are, and, we trust, will long continue to be, the blessed fruits of that Christian charity, inculcated by Jesus Christ and his Apostles, which considers all men as brethren, entitled to the bounties of Providence, and therefore from abundance makes provision for need. With Christianity such institutions began:—Every Church had its treasury for charitable purposes, from whence the needy were relieved. This practice is mentioned by all the early Christian writers; it is appealed to as a proof of the goodness of their principles, and the happy tendency of their religion. The pagans were boldly asked for similar charities from the rich treasures of their temples.—“Let them tell me” saith St. Ambrose, in his controversy with Symachus, the pagan, “what captives were ever redeemed, what hospitals maintained, what exiles provided for by the incomes of the temples?” In various shapes, and appropriated to different objects, such munificent charities have been continued to our times; and perhaps, notwithstanding too much indifference to religion in general, were never more extensive than at present; so that misfortune and calamity of almost every kind, finds alleviation, if not relief. How truly commendatory are these things of that religion in which they have their origin! They surely ought to inspire veneration and respect for an institution which has proved so beneficent to the world, and check the forwardness of profane scoffers.

Let it be again repeated, that infidels are not accused of hostility to these highly beneficial institutions. But if they should succeed in destroying the influence of the religious system from whence they have sprung, could they answer for the consequences? If the source were dried up, would the stream continue to flow? Would not the naturally selfish principles of men return, and stop the current of benevolence. Could the native goodness of man be, in any measure, relied on without the urgent calls and soliciting motives of the gospel? If the tree should be cut down, could we expect long to enjoy its fruits? A short time possibly we might; but the experience of the world, in all ages and countries, is opposed to the expectation of seeing a charity prevail as munificent as that of Christianity; for none such ever existed. Why then trust to what is at least uncertain, when we have in our hands that which hath been proved? The wise and prudent will certainly not hesitate in their choice between two courses so obvious in their tendency. H.

FOR THE CHURCHMAN'S MAGAZINE.

ON THE GOODNESS OF GOD.

He that loveth not, knoweth not God: for God is love. 1 JOHN, iv. 8.

THIS is the amiable character which the beloved disciple ascribes to God. He embraces all the other perfections of Deity in this emphatic word *LOVE—God is Love*. But how differently have the *Supralapearians* represented the God of Love in their gloomy creed. Whoever seriously and impartially examines their tenets, will be convinced that the people who form such notions of God can never be good to their fellow creatures. Like the ignorant heathens who gave the most abominable attributes to their gods, and then thought that they acted rightly in imitating their imaginary deities.

What sort of obedience would you pay to a tyrant? Not that inspired by love; but an unwilling, slavish obedience, impelled by fear from motives of self-preservation. Can the eternal majesty of heaven, a being infinitely perfect in all his attributes, make poor wretched mortals for no other purpose than to glory in their misery? I will not hesitate to declare, that such notions of the Deity are even worse than those of the pagans. Human nature, with all its imperfections, shudders at such a thought: and if man cannot bear such notions of cruelty to arise in his mind, how can that God do it, whose perfections and particularly his mercies, are infinitely superior to any thing in this world? But no sooner do men leave the simplicity of truth than they fall into a multitude of errors, and never know where to stop till they have dishonoured God as well as themselves. There is nothing which we enjoy in this life but what we owe to God as the most tender of parents. But can any sentiments of liberal love arise in the hearts of children towards a stern and rigorous tyrant, whose words and looks are all furious and passionate, who instructs them only by menaces, and corrects them like an executioner. The light we enjoy, the air we breathe, every

thing which contributes to our preservation or pleasure; the heavens, the earth, and universal nature, all conspire to promote our happiness, and are all witnesses against the man who can represent God as a tyrant.

To ask if God loves mankind, is to ask if he is good, and if we have the least doubt of it, we call even his being in question; for how can we possibly conceive of a Deity who is not infinitely good? And how can he be good, while he hates and takes delight in making his creatures miserable and wretched? A good prince loves his subjects; a good father loves his children; we love even the tree which we have planted, the house we have built; and shall not God love his offspring? What mind can entertain a doubt, except those who conceive of God as a capricious being, who cruelly sports with the fate of mankind, dooming them irrevocably to misery even before they were born; reserving to himself at most only one out of a million; though that one has no more deserved that preference than the rest have deserved their destruction. They who thus think, would have us to hate God, by teaching that he hates us!

A LAYMAN.

FOR THE CHURCHMAN'S MAGAZINE.

ON SCRIPTURE HISTORY.

THE history of the Bible sets out with the beginning of time, the creation of all things, and the origin of man, and goes down with an account of God's special, and many of his ordinary dispensations, till it comes to the final completion of his plan, in sending the Messiah into the world, and the planting of his Church and true religion, in its various quarters. In the course of this narrative there are many things, many indeed, highly interesting and conducive to instruction in righteousness. What can be more so than the account of the creation of the world, and the making of man? From this account we learn that the world did not rise up by accident; that man is not the creature of chance, casually struck out of the great mass of things, to flutter about for a time, and then to be no more seen, like the atoms of dust that float in the air. No, we behold a much more magnificent, and glorious scene of things. That Almighty power which has existed from eternity, and shall exist to eternity, at a time made choice of by his wisdom, came forth in "his might, and all-creating word;" he spake, and it was made; he gave the word, and it stood forth; he said, *let there be light, and there was light*; he commanded, and worlds sprang into being; he lifted up his voice, and the waves retired, that the dry land might appear. The sun and moon heard his voice, and instantly began their career in the heavens, rolling from day to day, and from year to year their bright orbs over our heads, in harmonious order and succession. He said the word, and countless numbers of animals swarmed on the earth and in the sea; and last of all, he formed man, *and breathed into him the breath of life, and man became a living soul.* Thus we see that this world is God's world, because he made it. It

did not rise out of the dark abyss of confusion by accident, as some ancient philosophers imagined, for want of knowing how to give a better account of its origin ; but God exercised his infinite wisdom and power in putting together its parts in harmonious order. And in a peculiar manner we find him exercising his skill in making man, and breathing into him the soul, the spirit, the immortal part, for and on account of whom all things else were made. We are then in a peculiar manner the creatures of God. From all this we learn a most important lesson of righteousness, that we owe unto God service, homage, and obedience.

But the history goes on to give us an account of the state and condition of man after his creation ; on what terms he was to preserve the favour of God ; how he forfeited that favour, and become subject to God's displeasure. Hence we learn how it has come about that there is so much evil in the world, both moral and natural, why men are so depraved in their dispositions, and corrupted in their lives ; a point which it very much concerns us to know, lest we be tempted to doubt our having sprung from a source so pure as a holy God. By this piece of history we see that man and not God, is in fault ; that *God made man upright, but they have sought out many inventions* ; that God having made man free, he abused his liberty, and so wrought ruin and misery for himself ; a lesson of the utmost importance to be learned.

The history then goes on to speak of the peopling of the earth ; of the corruption and wickedness that followed ; until God saw fit to destroy them all, except Noah and his family, by a flood of waters. This speaks in the clearest manner, that God having made the world, did not throw it aside and neglect it, but that he still takes care and governs it by his Providence. That he is not unmindful or inattentive to the actions of men, but that he punishes and rewards even in this life.

Soon after the account of this important event, our attention begins to be directed to one particular family or stock of mankind ; for Abraham is called to be the progenitor of the chosen people of God. And wonderfully instructive is the history of that people which continues quite through the bible. In the history of Joseph, the head of one of the tribes, what a fine lesson have we of pious trust in God under all circumstances ; of unshaken integrity in the midst of many and great temptations ; and at length we are led to see and feel this truth, that God takes care of his true servants, and will support them if they will look unto him. In the calling of the Israelites, and their journeyings in the wilderness, we have many instructive lessons, tending to manifest the mighty power, and providential care of Almighty God ; and to shew how easy it is for him to bring to pass whatever he designs, as well with regard to nations as individuals. Their journeyings are an instructive figure or representation of the journey of life, through the wilderness of the world, and their final rest in the land of promise, puts us in mind of the heavenly Canaan, the land of everlasting rest to the righteous. And when we come to trace their history in their settled state, we find it to contain very important instruction ; for when they kept the

commandments of the Lord they prospered, but when they rebelled and apostatized, they were made to flee before their enemies, or were given over to internal disturbances, civil wars, and divers other calamities. They were compelled to bow their necks under the iron rod of wicked rulers and cruel tyrants. Their prosperity always kept pace with their obedience to God's laws, and their calamities with their disobedience ; until they were finally, for their sins, led away into captivity ; their state and nation being conquered and broken up ; though again restored in a most unexpected manner, because God had not yet accomplished the design he had in view in calling them to be his distinct people. From all this we gather lessons of national importance ; since God as assuredly punishes nations for national sins now, as he did then. Here men of all degrees and stations may learn their peculiar duty. Those who rule and govern nations are here, in a peculiar manner, taught the fatal consequences of causing their people to sin ; that is, encouraging them to do so by their own evil example.

And finally, when the full time was come, according to the counsel of God, we have the history of him who was to come, and who did come, even the desire of all nations ; who overcame death, and *opened unto us the gate of everlasting life* : For whom a long course of special dispensations, prophesies, and common providences, had been paving the way. We find him ushered into the world by the triumphant song of Angels—*Glory to God in the highest, and on earth peace, good will to men*. And when he came forth with his word, preaching that peace to men, the evil spirits fled before him, diseases departed at his bidding, the lame walked, the lepers were cleansed, the deaf heard, the dumb spake, the blind saw, and for the dead to arise, graves were opened. All these mighty works shewed forth themselves in him, and men glorified his name. At length, when he had accomplished his public ministry, he was taken, buffeted, spit upon and derided, nailed to a cross, and yielded up the ghost ; not for his own sins, but for the sins of the people—yea, for the sins of his very enemies ; that he might make one effectual atonement by his blood. While this was doing, the sun was darkened ; the earth groaned and shook, bearing testimony that *surely this was the Son of God* ! From all this we learn how much it is our duty to forgive and pray for our enemies, and to submit to God's will without murmuring or complaint.

But the work of expiation being finished, we have a short account of the travels and voyages of the Apostles, and others who were commissioned to spread the gospel, with the planting of Churches in divers distant parts of the earth. And thus concludes the scripture history, making one connected chain of events, looking to the same great object, the establishment of the true Church of God on earth ; and all the while manifesting that he takes care of the world by his Providence, and will finally conduct good men to a region of rest and joy. Important these things are to be known, and are *profitable for doctrine, for correction, for reproof, for instruction in righteousness*.

POETRY.

THE CLERGYMAN.

WITH kind console, affliction's frown
to cheer;
To wipe from Poverty the falling tear;
On wounded Virtue pour the healing
balm,
And lend to Misery compassion's arm;
His be the task, whom God ordains to
preach,
The poor to comfort, and the rich to
teach,
To cold Despair reviving hopes to give,
And bid the pale-ey'd virgin smile and
live.
Such is the parish priest, his duty such,
Inur'd to scenes of woe and sickness
much;
Long grown familiar with disease and
pain;
And such the priest of Arno's happy
plain.
His form fond memory will oft pour-
tray:
Hoary his head by many a winter's day;
His brow unfurrow'd by the touch of
care;
His breast no refuge for the fiend des-
pair.
Content and calm in humble peace he
stood,
Meek, learned, kind, benevolent, and
good.
The soft humility, the tender heart,
Long us'd to take pale pity's fostering
part;
Friend to the friendless, still relieving
woe;
So you may paint an angel here below.
To him belongs no consequential air;
No solemn farce of mockery and pray'r;
No look that speaks disgust; no set-
tled frown;
No pertness, ill mistaken for renown.
A mind to every virtue form'd to
cleave;
Its wish, the throbs of anguish to re-
lieve;
Its prayers for man; its hope in God
consign'd;
Its practice, charity to all mankind.
To him no pomp of many a prelate
proud;
No eloquence, theatrical and loud;
He calls not rhetoric's fastidious train
To stagger, puzzle, and confuse the
brain;
He comes in love and charity to preach;

He comes to learn humility, and teach.
Aye, there he lives, beneath yon
thicket's side,
Where runs in haste the riv'lets bab-
bling tide,
Where bending beeches overarch the
glade,
And hide the cottage, a nest formed
in shade,
One wandering pathway shews the
neat abode,
Thro' woods meandering to the upland
road;
The casement crown'd with eglantine
between,
Just gains a view—the village and the
green;
And there the white-thorn, scene of
many afeat;
The walk, the slope, the arbour, and
the seat;
No dome is his with gay luxurious
show,
That far o'erlooks the modest spire
below;
No grating hinges, slowly mov'd, de-
clare
How much unwelcome is the trav'ller
there;
No iron fence to keep the poor in awe,
His latch, accustom'd at the touch to
draw.
Alike to all the hospitable door,
The blind, the maim'd, the friendless,
and the poor;
No surly mastiff prowls around the
gate,
Lets the rich enter, bids the poor to
wait;
One only spaniel, courteous all to greet,
Precedes the stranger to the fond re-
treat,
Barks as he goes, and fondling all the
while,
Waits to conduct him from the village
stile.
Such is the man for whom our God
has chose
The care of virtue and the sick man's
woes;
To whom the afflicted never weep in
vain,
Unheard, unsought, neglected to re-
main.
Unclose the door: On yon low tat-
ter'd bed,
I see the sick man lay his languid head;

I feel the fainting pulse, I hear the sigh,
 I see the pallid cheek, the closing eye;
 He has no tender tie of father, friend;
 No children round the bed obsequious tend;
 He has no hopes on earth, content to lie,
 Alone, forsaken by the world, to die.
 In the *deep* cell, where chilling damps invade,
 And dews and *cold* the plaster'd dungeon shade,
 He lies; around him breathe no awful choir,
 No organ heals, nor turns the sacred fire;
 Long trains of nuns (no sad procession) there
 Breathe on the dying saint an holy prayer;
 No tinkling censor rolls its fragrance round;
 No painted priests adore, and kiss the ground;
 No fancied angels to his sight are giv'n,
 To waft his soul in ecstasy to heaven:
 Cold and appall'd he waits his coming doom,
 And sees but death and terror in the tomb.
 The good man comes, in voice of pity calls,
 And gilds with hope the cells remotest walls;
 Tells the sick man the path of joy to tread,
 Forget the living, but adore the dead;
 Points to the future heaven in the sky;
 Bids the pale wretch on faith and hope rely;
 Shews where the wretched will have rest, he'll go;
 And tells the vanity of all below.

SONNET TO RELIGION.

WHEN melancholy haunts the troubled mind,
 And sighs bespeak the anguish of the heart,
 When not a ray of hope can entrance find,
 Or calm our sorrows, or relief impart;
 With all the virtues that adorn her train,
 Religion comes, the clouded soul to cheer,
 Dispels the gloom, and lulls to rest each pain,
 Forbids each sigh, and dries the falling tear.

(Like as yon bright resplendent orb of day,
 When he appears in beams of radiant light,
 Quickly disperses midnight gloom away,
 And shines triumphant o'er departed night.)
 'Tis thine, religion, to give lasting peace,
 To swell our raptures, and our joys increase.

MRS. ROWE'S FIFTEENTH

LETTER FROM THE DEAD TO THE LIVING, PARAPHRASED.
 'TIS past! the voyage of life is o'er!
 Ere while, I touch'd upon Hindostan's shore
 To happier climes I safely found the way,
 Where sallying tempests never cloud the day.
 How sad our parting, when your burning tears
 Wept for my danger, and increas'd my fears
 When love at once restrain'd; and bade me go,
 To gain those riches so much priz'd below.
 Sad were my thoughts when winds with cruel haste,
 Bore me relentless o'er the wat'ry waste;
 When ev'ry surge recoiling from the stern,
 Seem'd a new barrier to my wish'd return:
 And ling'ring fancy round thyself, and home,
 Reproach'd the silly pride that made me roam;
 And seem'd to say, how short is life at best?
 Then why for future ease change present rest?
 Why quit the social joys of lover, friend?
 Why in a sultry clime thy vigour spend?
 What joys can wealth bestow on wrinkled age?
 What luxury charm, or what fair form engage?
 Such were my thoughts, but soon new scenes arose;
 Scenes that our plans, and aerial hopes oppose.
 The black'ning clouds with more than midnight gloom,

Come hurrying on, the heralds of our doom.
 The timid day with trembling seems to fly,
 While clouds on clouds embattle thro' the sky:
 The howling winds tear up the stubborn deep,
 And o'er the ocean's surface wildly sweep:
 The ruffling sails at once are split to shreds,
 The yards come tumbling on our fated heads;
 On liquid mountains now we seem to rise,
 Now touch the sea bed, and now grasp the skies.
 Embath'd in briny waves, the sailor clings,
 As thro' the shrouds the hissing tempest sings.
 The pliant masts recoil like tighten'd bows,
 And in the whirling gulph the seaman throws.
 The mighty waves with unresisting dash,
 Heave o'er the sides and ev'ry timber crash:
 The winds remorseless down the rigging tear,
 And gust on gust augments our still despair:
 Till the mad deep rear'd up a pondrous wave,
 And clos'd the vessel in a briny grave.
 O'erwhelm'd with billows, in confusion tost,
 Life hung suspended; ev'ry thought was lost:
 I breath'd no more, in mortal chains confin'd,
 Each sense with some new pleasure was combin'd.
 The storm loud thund'ring rag'd above my head,
 While calm I mov'd, all sense of terror fled:
 The pervious ocean open'd to my way,
 And fishes sportive round me seem'd to play;
 The shapeless *Polypus*, the diver's dread,
 In vain its ligamentous tendons spread;
 The monstrous shark came crouching to my side,
 Torpedos harmless thro' the waters glide.
 An aerial form, array'd in softest green,

With sweetest aspect and benignant mein,
 Advanc'd thro' floods translucent to my sight;
 Around him beam'd effulgent rays of light.
 The mighty regent of the waves was he,
 Whose voice could charm to peace the angry sea;
 He smiling led me thro' those still domains,
 Where more than midnight darkness ever reigns.
 Beneath the ancient hills, what wonders lie
 Hid thro' all ages from the mortal eye:
 Alcoves of amber, breathing rich perfumes,
 With crystal pannels and transparent domes.
 O'er beds of pearl, midst coral groves I stray'd,
 Charm'd by the Syren and the gay Mermaid.
 While thus I gaz'd, insatiate with the sight,
 An heav'nly spirit, clad in radiant white,
 Beckon'd the way; and from the ocean borne,
 Uncheck'd we rose above the star of morn
 On wings ethereal; as we tower'd away,
 Ten thousand suns rose on the blazing day.
 From star to star we cours'd our rapid flight,
 Each sense was drown'd and ravish'd with delight:
 From heav'n to heav'n the milky way we trod.
 The imperial palace of the eternal God
 Shed brightness thro' the vast expanse of sky,
 In beams impervious to Creation's eye.
 But here I cease; no words, no tho'ts can trace
 A faint idea of this wondrous place;
 Where saints, where angels, loud hosannas sing,
 And heav'n's high domes with praises ever ring;
 The ravish'd senses lost, consum'd in joy,
 Make praise their pleasure, praise their soul employ.
 Then, Harriet, come; the world demands no care;
 Come, and with me, immortal pleasures share.

EPITAPH

On a young man who died, leaving a widow, to whom he had been but a few months married.

NOR manhood's prime, nor healing art,
Nor friendship's tears, could wrest his mortal part
From death's strong grasp: The recent nuptial tie
For a short respite, sued in vain:
The active spirit loos'd from clay,
Hope fain would trace to realms of endless day:
Then hush'd be fond regret, each murmur calm,
Nor of his early doom complain.

ORIGINAL DOCUMENTS.

In this place should be inserted a Letter from the Clergy of Connecticut, to Dr. Seabury, directing him, in case he should fail in his negotiation with the *English Bishops*, to apply to those of *Scotland*; and also another from Dr. Seabury, to the Clergy of Connecticut, communicating an account of his failure in *England*. But these Letters do not appear on file, and all attempts to recover them have been unsuccessful. That such letters were written is known; and that the *English Bishops* refused to act in the case, for the reasons stated by them when first applied to; the most weighty of which was, that by consecrating a *Bishop* without his taking the oaths to the Civil State of *England*, they should incur what is there called a *præmunire*, that is, a deprivation of their civil rights and functions as *Bishops*. An act of Parliament, in their opinion, could alone enable them to proceed; this being refused, the business came to a close; and Bishop Seabury proceeded to *Scotland*, where he obtained *Consecration*, as will appear in the following Letters.

EDITOR.

[NO. XIII.]

LETTER FROM BISHOP SEABURY, TO THE CLERGY OF CONNECTICUT.

LONDON, JANUARY 5, 1785.

MY VERY DEAR AND WORTHY FRIENDS,

IT is with great pleasure that I now inform you, that my business here is perfectly completed, in the best way that I have been able to transact it. Your letter, and also a letter from Mr. Leaming, which accompanied the act of your Legislature, certified by Mr. Secretary Wyllys, overtook me at Edinburgh, in my journey to the north, and not only gave me great satisfaction, but were of great service to me.

I met with a very kind reception from the Scotch Bishops, who having read and considered such papers as I laid before them, consisting of the copies of my original letters and testimonial, and of your subsequent letters, declared themselves perfectly satisfied, and said that they conceived themselves called upon, in the course of God's providence, without regard to any human policy, to impart a pure, valid and free Episcopacy to the western world; and that they trusted, that God, who had begun so good a work, would water the infant Church in Connecticut, with his heavenly grace, and protect it by his good providence, and make it the glory and pattern of the pure Episcopal Church in the world; and that as it was

freed from all incumbrance, arising from connection with civil establishments and human policy, the future splendour of its primitive simplicity and Christian piety, would appear to be eminently and entirely the work of God and not of man. On the 14th of Nov. my consecration took place, at Aberdeen, (520 miles from hence.) It was the most solemn day I ever passed; God grant I may never forget it!

I now only wait for a good ship in which to return. None will sail before the last of February or first of March. The ship Triumph, Capt. Stout, will be among the first. With this same Stout, commander, and in the Triumph, I expect to embark, and hope to be in New-York some time in April; your prayers and good wishes will, I know, attend me.

A new scene, will now, my dear Gentlemen, in all probability, open in America. Much do I depend on you and the other good Clergymen in Connecticut, for advice and support, in an office which will otherwise prove too heavy for me. Their support, I assure myself I shall have; and I flatter myself they will not doubt of my hearty desire, and earnest endeavour to do every thing in my power for the welfare of the Church, and promotion of religion and piety. You will be pleased to consider whether New-London be the proper place for me to reside at; or whether some other place would do better. At New-London, however, I suppose they make some dependence upon me. This ought to be taken into the consideration. If I settle at New-London, I must have an assistant. Look out then, for some good clever young gentleman who will go immediately into deacon's orders, and who would be willing to be with me in that capacity. And indeed I must think it a matter of propriety, that as many worthy candidates be in readiness for orders as can be procured. Make the way, I beseech you, as plain and easy for me as you can.

Since my return from Scotland, I have seen none of the Bishops, but I have been informed that the step I have taken has displeased the two Archbishops, and it is now a matter of doubt whether I shall be continued on the Society's list. The day before I set out on my northern journey, I had an interview with each of the Archbishops, when my design was avowed; so that the measure was known, though it has made no noise.

My own poverty is one of the greatest discouragements I have. Two years absence from my family, and expensive residence here, has more than expended all I had. But in so good a cause, and of such magnitude, something must be risked by somebody. To my lot it has fallen; I have done it cheerfully, and despair not of a happy issue.

This, I believe is the last time I shall write to you from this country. Will you then accept your Bishop's blessing, and hearty prayers for your happiness in this world and the next? May God bless also, and keep all the good Clergy of Connecticut!

I am, reverend and dear brethren, your affectionate brother, and very humble servant,

SAMUEL SEABURY.

Rev. Messrs. LEAMING, JARVIS and HUBBARD.

[NO. XIV.]

LETTER FROM BISHOP SEABURY, TO REV. MR. JARVIS.

NEW-LONDON, JUNE 29, 1785.

MY VERY DEAR SIR,

I HAVE the pleasure of informing you of my safe arrival here, on Monday evening, so that a period is put to my long and tedious absence. I long much to see you, and flatter myself that it will not be long before you will do me the favour of a visit here. I want particularly to consult with you on the time and place of the Clergy's meeting, which should be as soon as is practicable.

My regards attend Mrs. Jarvis. Accept my best wishes, and believe me to be your affectionate humble servant,

SAMUEL SEABURY.

 MISCELLANEOUS ARTICLES.

JOHN SPEED.

THIS honest and faithful historian, after having attempted the explanation of an ancient prophesy, adds, very finely, "But why do I (weak man) thus open the curtain of God's most sacred tabernacle, to behold the mercy seat of his divine mysteries in the accomplishment of these holy oracles, when as they who have worn the ephod, and in whose hearts Aaron's rod hath budded, with a religious reverence have feared to look into the same. Therefore, with the charge of Joshua, I will not approach near the ark, and with Job's hearers will lay my hand to my mouth."

With respect to prophesies, indeed, as well as any other mysterious matters, "fools rush in where angels dare not tread;" and much harm has been done to the interior fabric of religion by the foolish pains that have been sometimes bestowed to defend its out-works, and to explain that, which, according to that honour of human nature, Sir Isaac Newton, cannot be explained till the event renders it certain.

IT is objected to many of our popular readers of that master-piece of composition, the Liturgy of the Church, that they read it rather in a tone of declamation than of supplication; and that, in their ardour to find out new meanings in the prayers, and to lay a new emphasis on particular words of them, they appear to be rather more attentive to their own powers of declamation, than to ask in a proper way from the Great Being of all beings, the things for which themselves and their congregations have such great occasion. Earnestness is the soul of all public speaking, and whoever will really speak in earnest on any subject, will always speak well. Impress yourself properly with the subject on which you are speaking, and your tone of voice (however unmusical) will always be the proper one. Whoever really feels the urgency of supplication, or is enraptured by the gratitude of thanksgiving, will of necessity deliver himself in a manner well suited to each method of application.

M. DE CHAMFORT

SAYS well in his maxims, "The obligations respecting a secret, and a sum of money entrusted to you, rests upon the same footing of confidence. A man without a character is a *thing*, not a man. A man without fixed principles must be a man devoid of character. Had he been born with any character of mind at all, he must soon have found the necessity of laying down to himself some principles of action. It is but too often vanity that brings out the complete energy of a man's mind. Put a piece of wood only to a pointed piece of steel, it is a dart; add to it a few feathers, and it becomes an arrow."

HOOKER.

THE power and sanction of law, which appear to be much doubted by the present race of mortals, was never more beautifully nor more justly described than by this great divine, in his "Ecclesiastical Polity." "Of law there can be no less acknowledged, than that her seat is the bosom of God; her voice the harmony of the world. All things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power."

MR. ROSCOE, OF LIVERPOOL,

SAYS finely in his "Life of Lorenzo de Medicis," "No end can justify the sacrifice of a principle; nor was a *crime ever necessary* in the course of human affairs."

ANECDOTE OF SIGISMUND, EMPEROR OF GERMANY.

A MILITARY man spoke very disrespectfully one day, in the presence of the Emperor, of the characters and offices of Magistrates; expatiating at the same time on the merit and utility of men of the sword, like himself. "Hold your tongue, blockhead," replied the Emperor, "if all Magistrates behaved as they should do, the world would have no occasion for men of the sword."

OBITUARY.

DIED, at New-York, on Saturday the 12th instant, in the 41st year of his age, the Rev. *Pierre Antoine Albert*, Rector of the French Protestant Episcopal Church Du St. Esprit. His remains, (attended by his faithful and affectionate flock, and by some of the principal Clergy, of different denominations,) were interred, on Sunday evening, in his own Church, at the foot of that pulpit, from which he had so frequently edified and charmed his hearers by his persuasive eloquence. The pall was supported by his reverend brethren of the Episcopal Clergy, and the funeral rites were performed, with impressive solemnity, by the Right Rev. Bishop Moore. A pathetic and appropriate discourse had been previously delivered after morning service, to his congregation, by the Rev. Edmund D. Barry, his assistant minister, from Heb. xiii. 7.

Mr. Albert was a descendant of a highly respectable family in Lausanne,

in Switzerland. He received about ten years ago, a pastoral call, to take charge of the French Protestant Church, founded in New-York, by the persecuted Hugonots, after the revocation of the edict of Nantes. He was a accomplished gentleman, an erudite scholar, a profound theologian, and most elegant and exemplary preacher. A stranger in a strange land, of unobtrusive manners, insuperable modesty, he led a very retired life. His merits however, which could not be concealed, were justly appreciated by his congregation, by whom, and by all who had the pleasure of being acquainted with him, he was eminently esteemed, and sincerely beloved. His extreme sufferings, during four weeks illness, were mitigated by the kind attentions of affectionate friends, who never intermitted their duties, nor forsook his couch, and whose tender solicitude, which he gratefully acknowledged, soothed his last agonies.

In this City, on the 15th of inst. July, Mrs. *Theodosia Walter*, wife of Mr. William Walter, *Æt.* 48. During a most painful illness of several months continuance, she exhibited a remarkable example of patience and resignation to the will of God. Never was she heard to complain: Often did she express to her friends a readiness to depart; having a firm hope that for her it would be better than to remain in the body. Knowing in whom she had believed, even in Jesus, mighty to save all who come unto him, she was not afraid of the king of terrors; but so long as her reason lasted, she viewed her approaching dissolution with calmness and composure of mind.

Though long prepared, and willing to depart this world, she was as willing to remain, (if it should be God's will) to contribute to the happiness of her family and friends. Impressed with this sentiment, she had the resolution in the month of June past, to set out for *Balltown*, in order to make trial of the waters, though she was then so weak as to be incapable of standing alone. But finding no benefit, it pleased God to spare her life until her return, that she might die surrounded by her family and connections.

Benevolent and charitable in her disposition, she was an affectionate wife, a fond mother, and a kind neighbour. By the poor and needy her loss will be sensibly felt and regretted; for her deeds of beneficence, according to her means, were many, and performed in sincerity. Her solicitude and maternal tenderness for her children was unfeigned and most ardent; and long will they have cause to lament their being deprived of so great a blessing. But considering her christian life and conversation, the liveliness of her faith, and the calm serenity of her mind in contemplating approaching death; they should not mourn as those who have no hope, but prepare themselves to meet her in that blessed world, where the weary be at rest, and all the children of God rejoice together.

—————
AS an apology to the readers of the Magazine for the discontinuance of the exposition of the Articles, we have to regret that the *Correspondent* who furnished that head, has ceased to favour us with any further communications. We hope he will be induced again to resume his pen.

L. S. is received. However we may wish for pieces of original poetry, yet the style and composition of this is too incorrect for insertion.

—————
THE reader is desired to correct the following errors in the Magazine for June.—Page 226, line 6, from bottom, for *coveters* read *covetous*. Page 230, line 14, from bottom, erase *to another*. Page 233, line 16, from top, for *reference* read *preference*. Page 235, line 3, from top, 1st col. for *world* read *worlds*. Page 238, line 10, from top, for *præmunise* read *præmunire*.

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I. THE Magazine shall be printed monthly on paper of good quality, and an entire new type.

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III. The price to subscribers will be ONE DOLLAR AND FIFTY CENTS per annum, payable in advance, except where some particular person or persons are responsible for quarterly payments.

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